

Politics and Religion.

effacement of Luther, in the presence of the princes, shrank. Zwingli took an intense interest in the social welfare of his countrymen, and felt and acted like a patriot in regard to their international relations ; Luther thought only of the salvation of the souls of his. He was in this respect altogether a more forcible type of Christian, and exemplified in a degree that Luther, by principle and character, was not fitted to do, the self-assertion of the individual in the affairs of his country. The individual Christian, according to Luther, has nothing to do with politics, but must, machine-like, obey the powers that be. The individual Christian has, according to Zwingli, the right and the duty to concern himself with the welfare of his country. In the one case we have the representative of political quietism, which involves political stagnation; in the other the representative of republican self-assertion, which means political progress. Luther is the *protege* of the absolute prince ; Zwingli the champion of the popular spirit, and in this respect he was, unlike Luther, the apostle of the future. To his own age, however, he seemed a total failure. He went the length of drawing the sword in defence of the Reformation and in vindication of the anti-French policy. The bronze statue in front of the Wasserkirche at Zurich characteristically represents him with the sword in one hand, the Bible in the other. When it came to the question of putting down the opposition of the Forest Cantons to the new creed, he was all for prompt and forcible action. " Let us be firm and fear not to take up arms. . . . We thirst for no man's blood, but we will cut the nerves of the (Catholic) oligarchy. If we shun war, the truth of the gospel and the ministers' lives will never be secure among us." The war which he thus urged can hardly be called a war of aggression from the Protestant side. Zwingli desired toleration for Protestantism in the Catholic cantons, and the First Peace of Cappel recognised the principle of mutual toleration. It was a principle worth fighting for in the last resort, but it proved impracticable on both sides ; and in the second war, which was the result of renewed friction, Zwingli met a hero's death while ministering to his dying countrymen on the fatal field.

The cause of the Reformation, though checked in German Switzerland, did not perish with him under the pear tree at